

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$1.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JULY 18, 1901.

VOL. III, NO. 36

Dr. Harper thinks that, in ten years, the University of Chicago will need and have \$50,000,000 endowment.

Bro. J. R. Carter, the popular Blue Mountain pastor, will spend the month of August at Columbia, Miss. His correspondents will note this fact.

We notice in the *Commercial-Appeal* an account of the marriage of Dr. C. H. Trotter, of Winona, and Miss Alberta Burress, of Baldwin, Rev. H. C. Rosamond officiating.

Ten thousand people attended the Christian Endeavor Convention in Cincinnati, and yet, they say, it was not largely attended. Wonder what some folks would call a large attendance, on a convention, anyhow.

On the "glorious fourth," 1700 were so seriously hurt as to be reported to the papers while many were killed outright. And yet we must celebrate. Our fire works, all come from China, and it may be that China, gave an extra charge of explosives this year so as to somewhat get even with us for our recent raid on Peking.

McComb City, July 18th. Are you going? Is your pastor going? Don't forget to make it easy for him to go, by providing the "wherewithal" for the trip. We have known pastors to be kept away from the convention just because somebody had not paid his subscription on salary. *If you can and won't, it will be criminal if you don't.*

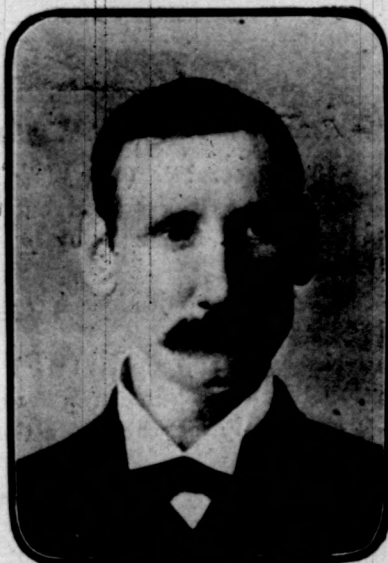
John G. Patton, now 78 years old has sailed again to the New Hebrides to finish up his work, die, and be laid to rest in those far off islands, for which he has given his entire life. There is no "dead line" this side of the grave for a man like that. We shall always be glad that it was our privilege once to hear him tell of his great work.

The Baptist Argus (Louisville, Ky.) last week said that "Cotton picking is now on in earnest in the south". Great news this to the cotton men who have not as yet finished plowing, nor scarcely seen a bloom even, to say nothing about busting bolls. It will be at least two months before "cotton picking is on in earnest in the south," brother Argus.

In another column Bro. C. D. Daniel, our missionary to Cuba, suggests, in view of the great need of houses of worship in Cuba, that Mississippi undertake the building of one in Matanzas, the second city in import-

ance to Havana in the whole island. What do you say, brethren? A little discussion in the columns of THE BAPTIST along this line might be productive of good.

It is now announced that we are to have a Theological Seminary in Texas, in connection with Baylor University. This is a long felt want; let it come. It won't hurt Louisville at all; it will rather help it. There is room in the South for at least three such institutions. Our Northern brethren have four, and they all do well. There is no use in our young preachers going to Rochester, Crozet, Newton or Chicago—unless they just want to, in which case they will do just as they please.



Rev. I. P. Williams, Silver Creek.

That infant baptism is on the wane, has been one of the very noticeable things in connection with our Pedo-Baptist brethren for years. In a few more decades it will have passed away, as a rule, for it is a mischievous thing at the best, unknown to the Scriptures even by the remotest inference. A Methodist preacher at Reading, Pa., seeing this steady decline in infant baptism on the part of the faithful of his flock, threw himself into the breach, and has temporarily revived interest in it, according to the following dispatch: "Rev. Dr. Harcourt, pastor of the People's Methodist Church, had a big congregation today, as the result of his offer to present a gold coin to every child brought to him for baptism. Fifteen children were baptized, and in the palm of each one Dr. Harcourt pressed a \$1 gold coin for a moment, and then handed it to an officer of the church, who will deposit it in a bank, where it will compound until the child is of age." How does that strike you for the new century? It reminds us of the earliest settlers in this country, buying the lands of the Indians with

a few beads and showy trinkets. *The Baptist Commonwealth* says: "Baptism for revenue is a success," and that "infant baptism is safe so long as the gold dollars hold out." Pass it along. What next?

Miss Malquin Bankston, of Winona, was a guest in the editor's family last week.

Pastors wishing help in meetings, might do well to correspond with Rev. W. E. Tynes, Richardson, La., or see him at McComb. He is a Mississippian, and did some good work in this State.

Hon. George Anderson, of Vicksburg, judge of the 9th judicial district, spent an hour in our office last week enroute home from an extended trip to the home-folks in the old neighborhood.

Bishop Carter and wife, of Blue Mountain, are spending a few days in Jackson, where Mrs. Carter comes to go under treatment of Dr. Price. The Bishop was pressed into service, and preached a fine sermon at the Second Church Sunday night.

Rev. W. R. Cooper, pastor at Liverpool, Providence and Center Ridge, paid us a call this week. He reports his work "on the up grade," his church having trebled their contributions to missions, and (of course) doubled their contribution to pastoral support.

Bro. B. F. Miller, of Vaughns, on his return trip to Louisiana, visited our office and engaged us in some very pleasant chat. Bro. Miller is one of our strong, hard-working country preachers. His preaching is very acceptable and fruitful wherever he has labored.

For a long time, we have had the suspicion that there is more in name than anything else in going to Germany to take post graduate work, and now we are sure of it, from what Prof. McGlothlin says of Berlin, in the Argus of last week. He says that the Professors are always 20 minutes late at their classes, that they rush in, pull out their manuscript, read their lecture, and rush out. If a student does not understand what is said, he simply scrapes the floor with his foot, and the thought is repeated; but under no circumstances is a question asked; that the students applaud, by stamping the floor, when the professors come and when they go out. Well, we are glad that such teaching is as far off as Germany, and hope it may never find its way to our shores.

(Published by request.)

On the cars, in two seats, confronting each other, sat four preachers—Dr. M., a Presbyterian; Dr. B., a Presbyterian (from Ohio); Bro. McB., a C. Presbyterian, and Bro. N., a Baptist.

They first discussed prohibition, and were agreed. Next they discussed mob-law, and were agreed about that. Next, Bro. N. asked a question in theology—"How can God, as a moral being, send a lying spirit to Ahab to persuade him to go up to Ramoth-gilead to battle, that he might fall there?" 1 Kings, 22:20. Dr. M. explained on the principle, "whatever a man soweth, that shall he also reap." (Ahab had 400 false prophets around him.)

The explanation being satisfactory, the Dr., with a mischievous wink in his eye, and with pleasant humor, said, "Brethren, let us make a Presbyterian out of Bro. N.?" They said, "All right."

Bro. N. replied, "all right, I would like to see how you would go about it?"

Dr. M. "Well, come on now, Bro. N. and let me sprinkle you into the Presbyterian church."

Bro. N. "Wouldn't you take me without that? You preachers generally accept our im-



Rev. E. E. Thornton, New Albany.

mersion as good baptism; wouldn't you take me, too?"

Dr. M. "Well, I will have to think about that." "I once read of a woman who had moved to the frontier of Texas, and there was no church and no preaching in all that section. She realized more than ever her lost condition. She prayed in secret daily, and God heard and forgave her sins. She then wanted to be baptized, but there was no minister of any denomination. So one day when it was raining, she prayed in her house, and then walked out into the rain, and lifting up her hands, she said, 'Oh Lord, I receive thy baptism.' Now, Bro. N., what objection have you to that?"

Bro. N. "It lacks divine authority, that's all." (To this, the Dr. made no reply.)

Dr. M. "Well, one thing always confused me about immersion—the candidate baptizes himself half way, and the preacher the other half; now how about that?"

Bro. N. "Phillip and the Eunuch did not ask such a question as that." "They went down into the water, both Phillip and the Eunuch, and he baptized him." Your question didn't occur to them.

Dr. M. "But, see here, the candidate baptizes himself half way."

Bro. N. "Wading in the water is not baptism. It takes three things to constitute valid baptism: 1. A proper subject; 2. Proper authority; 3. A burial with Christ in water, in the name of the Trinity."

Dr. M. "But it always confuses me for the candidate to baptize himself half way, and the preacher the other half."

Bro. N. "I'm not surprised at that, you folks generally get confused when you get into deep water." [Laughter.]

Dr. M. "Does not the Bible say 'They were all baptized with the Holy Ghost,' on



Rev. E. C. Eager, (deceased.)

the day of Pentecost?" (Yes.) And it says the Holy Ghost was poured out? (Yes). Then they were baptized by pouring? (Yes).

Dr. M. "What objection have you to that?"

Bro. N. "My objection is this, if you are going to follow that figure in water baptism, (and it is a figure, for the Holy Ghost is a person, and to speak of pouring out a person, literally would be absurd); so, if you adopt that figure in water baptism you should follow the entire figure."

Dr. M. "What do you mean?"

Bro. N. "It further says, 'they were filled with the Holy Ghost,' so you ought to pour the water into them, and fill them." And it says, 'the room was filled,' does it not?"

Dr. M. "Yes they were completely saturated, inside and out."

Bro. N. "Well, if that does not constitute an immersion, I would like to know what does?"

Dr. M. "Well then, what about Paul? For Ananias said 'arise and be baptized.' Was Paul baptized standing up?"

Bro. N. "I will have to go back to Fin-castle, Va., to answer that. You say you were once pastor of the Presbyterian church there. You knew Mr. Charlie Carper, then, who owned a tan-yard, and owned negroes, and the one who worked in the tan-yard, was named Sam, and was a Baptist preacher."

Dr. M. "Yes, I knew Mr. Carper, he was a member of my church."

Bro. N. "Well, one day Sam said, 'Master, I is gying to preach 'round at the Baptist church next Sunday evening at 3 o'clock,

I wants you to come and hear me.'"

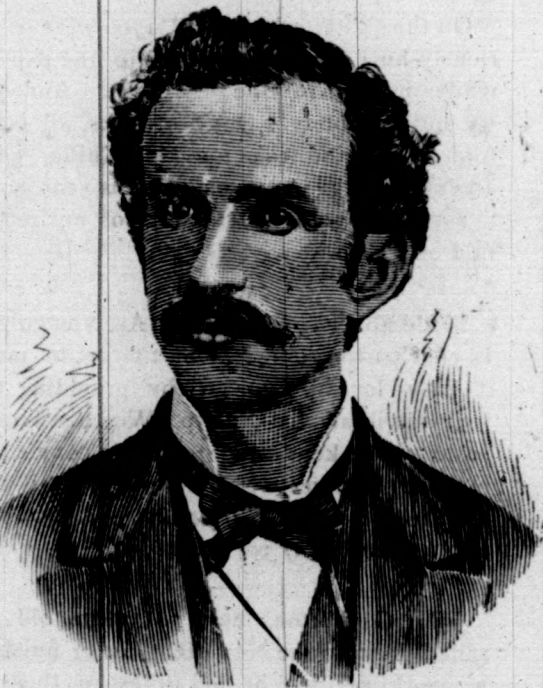
Mr. Carper. "Well, Sam, you Baptists don't believe anything is baptism but immersion, and I would like to know how Paul could be baptized standing up, for Ananias said, 'arise, and be baptized.'"

Sam. "Now, Master, if you come round to de Baptist church next Sunday, I will explain dat to you."

Mr. Carper. "All right, Sam, if you will explain that, I will come."

The next Sabbath afternoon, Mr. C. went; and seeing Mr. Glasgo, his next door neighbor, and an Episcopalian, said, "Mr. Glasgo come go with me around to the Baptist church to hear my man Sam preach. He a good darkey, and I promised him I would go."

Mr. G. "All right." So they walked around. The churches in anti bellum days had galleries; in the morning service the whites occupied the floor, and the servants the galleries; in the afternoon the servants occupied the floor, and the whites, if any wished to go, went up into the gallery. Well, Sam had a full house. Mr. C. and Mr. G. went up in the gallery. Sam took for his subject the "Conversion of Saul of Tarsus." He described the journey from Jerusalem to Damascus; also the heavenly vision, the light from heaven, and the voice, etc. Then



Rev. O. D. Bowen, Ellisville.

the scene in the city, when Ananias came in to Saul, and said, "Arise, and be baptized, etc." Sam paused here, and said, "Some people don't understand how Paul could be baptized by immersion because Ananias said, 'arise and be baptized.' Now, I'll explain dat to you. Here is Elder Jemison in de pulpit wid me. Suppose Elder J. comes to my house to stay all night. We talks about de Scriptures till supper time, and after supper we talks about de Scriptures till bed time, den I sets out de table and de Bible for Elder J. to read and have prayers. Den I takes de candle and says, 'Bro. Jemison, arise and go to bed.' Does Bro. Jemison go to bed standing up?"

Dr. B. who was partial to the "freedmen," exclaimed "Hoorah for Sam!"

A Short Biography of Rev. Mr. Scowler.

BY W. E. HATCHER, IN STANDARD.

It would be a friendly pleasure to set forth the charms of Rev. Mr. Scowler, even though there might be no special demand for it. His character is a study for the philosophic mind. But inasmuch as he has openly claimed and charged that he has never been duly recognized, and that the writers obstinately overlook him, it seems wonderfully appropriate that he should have a full setting forth in an article devoted all to him.

As an original proposition, Elder Scowler is humble—at least he seems so at the first casual glance. He has a holy stoop in his shoulders, a strikingly censecrated gait when he walks, suggestion of many wrongs received in the tones of his voice, and a look as of one who had been filched of his dearest rights. When you hear him talk you are in doubt as to whether his remarks were shipped from his heart, or were put on the train at some way station. He has a mournful satisfaction in speaking of his own extreme obscurity, and of those who seem to be a little up in the world he refers to them as "you men," far removed from him, and in the second person plural. He is somewhat out of line—not exactly with the procession—and leaves you in doubt whether this arises from his stubborn love of being at the bottom, or from a concerted movement on the part of the leaders to hold him down. One moment he tells you that he counts himself most fortunate in not having been whipped and scourged by a great ambition as others are; the next he is hinting with portentous mystery that there is a "ring" at work against him; and finally he bursts forth with volcanic fury against the upstarts who have captured the machinery and are running everything in their own interest. It is appalling to see how hot his scorn burns against those who, in his fiercely expressed conception, with no brains, and shiploads of brass, are managing everything. His fury at such times carries terror to the bosom of his timid and taciturn wife—whose health, by the way, is always bad.

Brother Scowler has fearful difficulties in dealing with his brother ministers. He has a few men who think he is irresistibly attractive. They are, however, those who honor him by playing the roll of satellites to him. He is quite cozy with them—has them to his house—calls them his "intimates," of which he boasts he has very few, and even those favored ones he characterizes in their absence as "good-natured fools." He is correct in asserting that the inner circle of his acquaintance is small. The bulk of the preachers he can make no headway with at all. He invariably reverses in his judgment the standing of his brother ministers from that which others hold concerning them. Those who are at the bottom he solemnly insists ought to be at the top, and those who are at the top, he solemnly declares with riddling scorn, ought to be among the "mud-sills"—one of his favorite words.

He is curiously, unaccountably hard to please in the matter of preaching—except in the single and important matter of his own

preaching. With his own pulpit performances he is well pleased. Not that he makes promiscuous boasts. Not at all. To an uncharitable world he confesses that he is a mere shadow and pretense of a preacher; but to his wife and the aforementioned "intimates" he is frank enough at times to say that if he could not beat some of the Convention swells—the Sunday morning stars—he would abandon the pulpit forever. It must be admitted that while he declares before the world that he is unworthy of mention as a preacher, he is willing to be differed with on that point—about the only point, by the way, on which he can amiably brook decided disagreement with his own views.

It is a chilling experience to follow him into the basement or out under the trees during a Baptist convention and hear him take off the men who preach on Sunday or speak at the mass meetings. He suspects the last one of them of stealing their speeches and sermons, and is often ready to bring the books to show where the robberies were committed. If they have peculiarities of voice or manner, he stands, pipe in hand, on his toes to emphasize his abhorrence of such blemishes. He has also the habit of paying to preachers compliments with a back jerk to them. For example, he told one of his brethren that he was delighted to hear his sermon, but that as he came out of the house a stranger, but a stirringly sensible looking man, said the sermon was a bore and a fraud, and it was distinctly observed that he showed the double vitality in relating what the stranger said that he evinced in expressing his own favorable opinion. He told another brother that he did not hear his sermon, but a friend did, and that the said friend said it would have been a great sermon but for one fatal blunder. He seems to retain enough amiability of nature to conceive a compliment, but the poor thing gets crooked and deformed in its bringing forth. It is born with a fine head, but crippled feet.

Brother Scowler has queer experiences with ministers who preach for him. He claims to be very careful about admitting preachers to his pulpit. He seems to have a dread that many of them are wolves in yarn clothes, and liable to mislead his flock. A brother went to preach for him on one occasion and while he was absent, and upon his return he quickly inquired what he preached about, and upon hearing, he expressed acres of contempt for "that old sermon." He roamed the town laughing and ridiculing the people for admiring a sermon which he had heard years before. It tickles him exceedingly to antagonize his own people in their favorite opinions of sermons preached by the visiting brother. He scoffs at the folly of thinking a man who chances to come along with a stirring sermon is to be considered a great preacher, and usually disposes of such men by insisting that they have very few sermons of that kind. He says any man can make a big sermon if he gives years to its preparation, and he believes in preaching well all the time. His tribulations become critical in dealing with the men who assist him in protracted meetings. He and his people are invariably on cross questions as to the men to be chosen

for that purpose, and as to their merits after they come. If brother is insufferably dry, preaches long, heavy, doctrinal sermons, putting them to sleep, offending outsiders, and boring the patience out of the meekest of the saints, Brother Scowler is transported. He puts him at the top of the ministerial list, and deplores the incapacity of his people to recognize great preaching when they meet it in the road. On the other hand, if a warm, fervent stirring man of God comes along and wakes up the neighborhood, Elder Scowler gets awfully depressed. His soul, he says, starves on such cheap gospel food. He longs for some one to proclaim the deep things of the kingdom, and he has no good word for the simple-hearted brother. Indeed, he chafes and scowls under the hallowed hurrah which his revived people make over the visitor. It is bitterness and gall to him to hear another so lavishly praised. What is more, he feels a special call to chasten the soul of the too popular revivalist. He complains to him that his preaching is not what it ought to be. He carefully collects all the adverse criticism uttered against the man, spikes them with draughts of his own sneering spirit and dumps them upon the brother with malicious candor. But you must know that he is religious in this course, for it is designed to chasten and humble the spoiled servant of the Lord. It would hardly be too much to declare that not for years has a brother preached in Elder Scowler's pulpit that he did not in his subconsciousness harbor the thought that he was trying to oust him and take his place. It is quite lamentable to note his har thoughts of his brethren.

Elder Scowler's friends—charitably supposing that he has friends—find him a problem. Those of a speculative turn puzzle themselves almost to distraction to determine what is the matter with him. Some suggest jealousy, calling attention to his misery when others are praised in his presence; others class it as envy, asserting that he wants everything on the surface of the earth; others hint at insanity, adducing his grievous lack of logical consistency in his statements; others, yet, take it as a final and sufficient proof that the doctrine of demoniacal possessions is still a necessary part of a Christian creed. Whatever is the trouble, it has assailed his moral vitals, and amounts to poison. It has affected his eyes, for he cannot see straight; it has affected his ears, for he is deaf to the agreeable, and quick to hear the ugly and hurtful; it has affected his nose, for he has an abnormal keenness in scenting an evil against his brother afar off; it affects his speech, for he has a grating, dissonant voice in speaking of his friends and brethren; it affects his feet, for he has an odd, eccentric way of kicking at almost every new proposition; it has gotten into his knees, and he has to give up his prayers, and it has injured his hands, for he cannot give even a cordial shake, nor a copper to the footless beggar at the corner. Remedies have been used in the way of honorary mentions in the papers, recommendations for new fields (at the request of some of his deacons), good appointments to preach at associations, and several plain talks by bold men, but all in vain. He grows steadily worse.

From Far-Off China.

Two days ago I returned from a trip to Tsing-Una, Chow Sam and Shek-Kok. At the two former places our chapels were wrecked last year. They have been repaired, and we have commenced work there again with bright prospects. The chapels are better than they were before the mobs did their work. The money received from the official was not enough in one case to do the work, and we had to raise some elsewhere. The people are very cordial, and glad to see us back at our preaching again.

Sunday we had the Lord's supper at Tsing-Una, for the first time



Rev. S. A. Wilkinson, Okolona.

Territory, and I am afraid will give up preaching entirely.

Monday I went to Shek-Kok, and spent the night there. We had a few of the members out, and had a large number of others to hear two of us preach till late in the night. By 3 p. m. next day I was at home. This is the first time I have made the trip in one day. They are now running steam launches, towing passage boats up

in nearly a year. The church was badly scattered by the troubles last year, but most of the members have returned to their homes and we had a good number out on Sunday. Monday morning I went to Chow-Sam, where the chapel is about finished. And, it being market day, we had the place crowded from 9:40 to 12:30, and we preached four sermons, I preaching twice.

The owner of the chapel has given us much trouble, and hindered the work of repairing for



Rev. M. J. Derrick, Booneville.

some time, wanting to make changes after the contract had been agreed to.

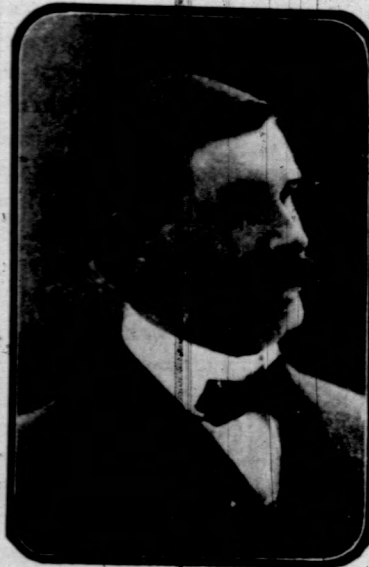
The pastor at Tsing Una and the preacher at Chow-Sam were so badly frightened by the troubles last year that they have moved to Hong Kong and Kowloon, British



Rev. C. Y. Kincannon, Aberdeen.

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Rev. H. C. Rosamond, Winona.

and down the North river. This is a great convenience to us in our country work.

Four were baptized here Sunday, and quite a number have been baptized recently at other stations.

Dr. McCloy has just let the contract for his new dwelling at Wuchow. This house has been needed for a long time. Miss Kennon is just down from there to day, and says that there are several there that want to be baptized. Dr. Mc-

Cloy is going up there to-morrow to attend to the matter. Pray for us and our work.

Yours fraternally,

E. Z. SIMMONS.
Canton, China, June 6, 1901.

That Preacher.

In your issue of the 4th inst., in your editorial notes, you quote some words from a preacher who is serving the Master in the ministry of his word and is maintaining his family of five on \$200 a year. Unless I am mistaken I know that preacher, and wish to say that he is one of the purest, bravest and truest of men, and he is one of the ablest preachers of the gospel of Christ of my knowledge anywhere. He occupies an important field, and one he cannot afford to aban-



Rev. L. R. Burgess, Greenville.

don for a larger salary. I fully believe he is just where God would have him, but I cannot say he is receiving all the help from our State Board he justly deserves. To give him three times the sum he now receives would be less than he ought to have.

Respectfully,
JAMES G. SIBLEY.
July 5, 1901.



Rev. A. A. Lomax, Batesville.

Some Questions and Answers.

When will Gulfport Chautauqua

open? On the 24th of July at 11 a. m.

What will be the fare over the Gulf & Ship Island? One fare for the round trip from Jackson and Hattiesburg and all intermediate



Rev. J. H. Lane, Eastfork.

stations—tickets good until close of session.

What will be admission fee? Three dollars for two weeks, \$2 for one week, 50 cents for one day.

Have you bathing facilities, and can I hire a bathing suit? Yes, with bath-house free. From Union depot to auditorium, five blocks.

Can I obtain boat for fishing? Yes, and if you own stock in the Association it won't cost you anything to use it.

What will it cost me to live at Gulfport during the session? From \$6 to \$10 per week.

L. E. HALL,
Manager.



Rev. L. E. Hall, Gulfport.

T. J. TURNER

Dealer in

Fine fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact everything Up-to-date in my line of business. Cheapest bananas in the city. West Capitol Street, Jackson, Miss., at corner, by Union Depot

Home Mission Board.

The Home Mission Board is passing through a crisis in its history. Just at a time when somewhat changed plans of work are being inaugurated by direction of the Southern Baptist Convention; when urgent appeals are coming to the Board for enlarged appropriations, and when contributions are far less than usual, the Board is deprived of the strong hand of one who has earnestly pressed its claims upon the denomination and urged the importance of the work to be done.

Conscious of the important issues involved in the conditions confronting the Board, we appeal of



Rev. J. A. Hackett, D.D., Meridian.

all who love the cause for which it stands to consider its needs. It needs that Southern Baptists shall hold up its hands now as never before. It needs Christian sympathy, moral support and kindly co-operation. It needs special promptness and enlarged liberality in contributions for the support of its work.

Brethren, we turn to you with this appeal. May we not expect that responses will be prompt, and general, and generous?

A word of sympathy and encouragement will help the tempo-

Spirit. He asks that Christian people will earnestly supplicate a throne of grace in behalf of the work thus temporarily committed to his hands.

M. M. WELCH,
Secretary pro tem.

Atlanta, Ga., July 10, 1901.



Rev. W. I. Hargis, University.

Children's Day.

Children's Day exercises at the Baptist church of Crystal Springs on Sunday night, June 23d, were in every way a success.

The program was the best I have ever seen rendered.

The exercises from beginning to end maintained the dignity of the Baptist church.

The congregation was unusually large, and the order good.

The collection amounted to \$21.

Much credit is due the committee who arranged the program and trained the children and young people.

Our Sunday school is doing well, under the superintendence of Bro. A. D. Slay.

W. A. McCOMB.



Rev. I. H. Anding, Summit.

Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.

Rev. H. F. Sproles D.D. Vicksburg.

Secretary at this time. But far more he needs and desires, in this hour of responsibility, the support and guidance of the Holy

JOHNSON-TAYLOR COMPANY.

SPRING AND SUMMER—Our stock of High grade dress goods cannot fail to attract fashion's elite this season. Our own importations are superb.

POSITIVELY RECOGNIZED—Our store is positively recognized as the depository of everything known to human wants in dry goods, clothing, gent's furnishings, shoes and hats.

OUR SHOE TRADE—Has nearly doubled in volume, especially in high quality goods. We concentrate our energies upon better shoes, shoes that fit, shoes that wear, shoes that please the trade, shoes that make us friends.

BOYS AND CHILDREN—We also carry a stock of boys and children's wear that is a separate department and thus affords better facilities. In visiting our store, make it convenient to look through this little separate store. It's a big business alone.

MEN'S CLOTHING—Men's and youth's clothing and furnishings also constitute a special feature in our immense business. These exclusive departments, associated with our carpet, matting, rug and housefurnishing stock, create an aggregation of stock much larger than can be found elsewhere in the city.

UR ORDERS—Our mail order trade constantly increasing, new territory being acquired every week. Promptness and dispatch is our motto in this branch of the business.

CORRESPONDENCE SOLICITED—Parties living at a distance will find us ready to respond to any interrogations made in reference to prices and samples will be furnished on application.

HOUSEFURNISHINGS—We carry an immense stock of housefurnishings, carpets, rugs, portiers, lace curtains, window shades, awning shades, curtain fixtures, fine screens, hassocks, everything that can be mentioned employed in the ornamentation of a home.

WHOLESALE DEPARTMENTS—We call special attention to our wholesale dry goods department up stairs, also our wholesale grocery department, 205 South State St.

JOHNSON-TAYLOR CO.

Corner State and Pearl Sts.,
Jackson, Miss.

Hillman College FOR YOUNG WOMEN

Thorough Equipment,

Strong Faculty,

Buildings Renovated,

Grounds Beautiful.

The cost for Literary Course and Board in the Industrial Home is about \$100 for the year.

If you are looking for a good place for your daughter next fall, write for Catalogue of this famous old school.

John L. Johnson, D. D., LL. D., President,
Clinton, Miss.

JUDSON INSTITUTE.

Marion, Alabama.

One of the oldest and best equipped Colleges for Young Ladies in the South. Sixty-third annual session just closed—the most prosperous in history. MORE THAN 160 BOARDING PUPILS, representing best families from ELEVEN STATES. Large local patronage. The Judson stands for

CHARACTER. THOROUGHNESS. ELEGANCE.

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Questions and Answers.

Conducted by A. J. Everett, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.

Bro. J. E. Phillips, Port Gibson, Miss., asks the following question: Should a brother be retained as a deacon and the superintendent of the Sunday school who affirms in open conference that he would strike out that part from the Church covenant which relates to "Theater-going, the dance and such like," and says he "would not quit going

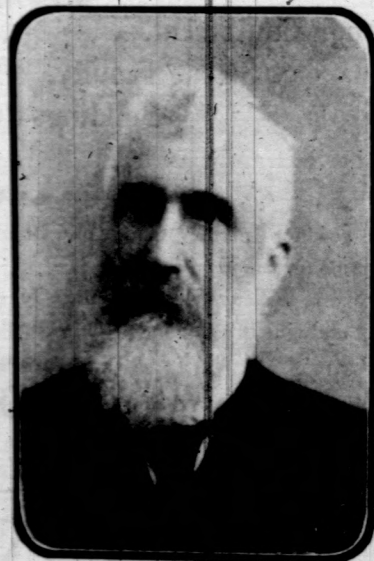
man before he is ordained to the deaconship. (Acts 6:5) The men whose names appear in the 3th verse of this same chapter, the first board of deacons in the church at Jerusalem, were chosen because of the fact they were "full of faith



Rev. R. D. Maun, Langford and the Holy Ghost." It is difficult to see how a man "full of faith and the Holy Ghost" would attend the theater or encourage the dance.

Granting that the brother is unable to see harm in these things, yet for the courteous consideration he should have for his brethren, he should resist on the principle, "If meat make my brother to offend, I will eat no flesh while the earth standeth." See 1 Cor. 8:12-12.

The deacon of a Baptist church



Rev. S. R. Young, Martin,

and the superintendent of a Sunday-school should be a Godly man. His office in the church and his position in the Sunday school give him a large influence over both the young and the old; he, as his life should be so circumspect as to shun the appearance of evil. After the loving admonition of the pastor, should the brother persist in his course, it would no doubt be better to retire him from any official connection with the church.

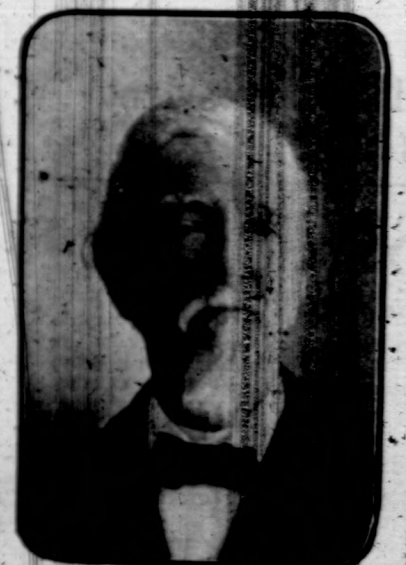


Rev. S. M. Ellis, Clinton,

to the theater, and if present at a dance would remain?

It is by no means an easy thing to convince such a man what his duty is. His want of spiritual conception blinds him as to what his duty is.

But what should the Church do with such a member? It strikes me that the pastor needs to labor most earnestly with such a brother, and "expound to him the way of God more perfectly." The brother



L. A. Duncan, Meridian,

er's attention should be specially called to the qualifications of a

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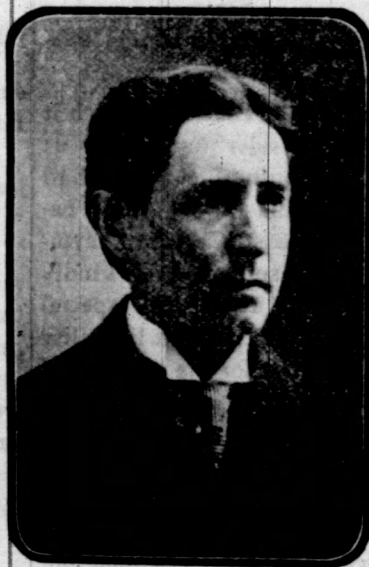
Rev. E. D. Solomon, Clarksdale.



Rev. J. L. Finley, Williamsburg.

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Rev. R. L. Bunyard, Hernando.

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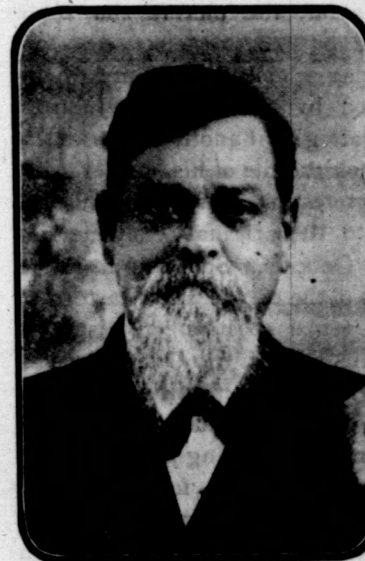
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Letter from Texas.

DEVINE, Tex., July 11, 1901.
DEAR BRO. BAILEY:

I am out in this western country on a visit to my son, and while here am assisting in some meetings. This town is on the I. & G. N. R. R., thirty-two miles south of San Antonio, and has about one thousand inhabitants. Our Church has a good house, ceiled and painted, and in the membership are some excellent and well-to-do people. Our congregations have been quite good at night, but small in the day. The meeting is on a good fair.



Rev. J. T. Ellis, Bowling Green.

started. Bro. W. J. Laster, of Hondo City, is pastor.

There was a local option election in this district on the 10th, resulting in a large majority for prohibition. This town polled only thirty-two "wet" votes. I notice, however, in many of these western towns that John Barleycorn has his sign out SALOON! But let us hope that John's days are being numbered.

The long drought was broken yesterday by several hours' steady rain, accompanied by a high wind.



Rev. Martin Ball, Sr.

The people are now in high spirits and feel safe for a good cotton crop.

A bale of new cotton is being ginned here today. This, however, was made from the stubbles of last year.

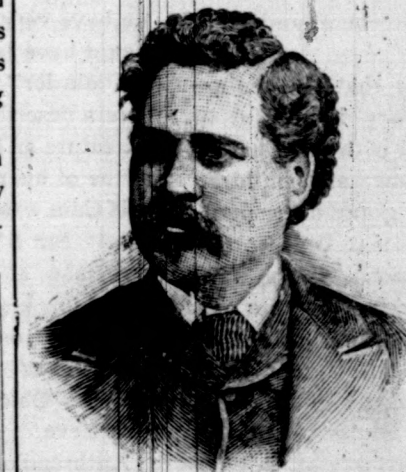
Bro. Hester, who is a Baptist, tells me that he has forty acres of this cotton which has on it from forty to fifty grown bolls to the stalk.

While at San Antonio I visited



Rev. D. D. Shuck, Water Valley.

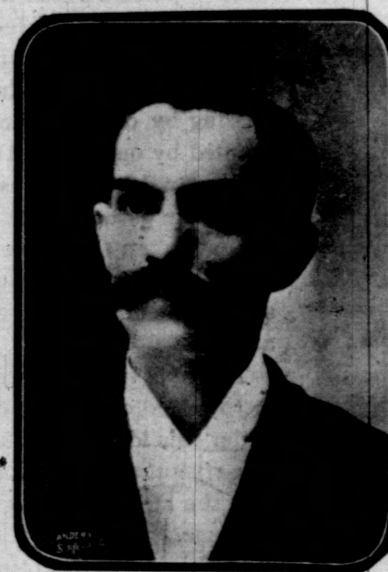
the historic Alamo, where Travis and Crockett, together with their brave comrades, were slain by the cruel Mexicans on the 6th of March, 1836. It is a quaint-looking stone building, about one hundred feet long and rather low. It has a hall some twenty feet wide with rooms on either side; and it was in the front rooms that the last brave fellows laid down their lives as Santa Anna's men scaled the walls. The building shows great age. On two of the front columns



Rev. S. G. Cooper, Canton.

is the representation of a human face, probably that of a woman, and their faces look old and sad. Two dates are shown at the Alamo—1722 and 1836. The first of these is when the building was erected by the Spaniards; the other is the date of its capture by the Texans during the Texas Revolution.

The time is most at hand for the Baptist hosts to assemble at McComb City. May they gather in



Rev. W. J. Derrick, Yazoo City.

great numbers, and may the Holy Spirit be present in power that great things may be devised for the extension of our Lord's kingdom. T. C. SCHILLING.



Rev. J. A. Lee, Wesson.

The Winona Meeting.

The Lord has done great things for us at Winona. There have been thirty-six additions to the church. Fourteen have been received by letter and twenty-two for baptism. Among these were the pastor's only son and one of Bro. A. V. Rowe's sons. Bro. Barnard's arraignment of sin has been terrific, but has done great good. Bro. Barnard was taken sick last Thursday and will not be able to help us any more. The pastor is doing the preaching now. Bro. Robert Cairns will come to us next Monday, and the meeting will go on next week. I will probably not be able to attend the State Convention, but I am with the brethren in heart and work.

H. C. ROSAMOND.

July 13th

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From Dr. W. A. Clark, editor Arkansas Baptist: "Bells of Heaven" is a grand book—better than 'Gospel Hymns.'" Address,

John C. F. Kyger, Baptist Evangelist, Waco, Tex.

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Everyone should read the revised edition of the above booklet. It contains the cream of all that has been written about the modern dance. Price 25cts. per copy. Address Rev. W. K. Red, Hattiesburg, Miss.

THE BAPTIST.

\$2.00 Per Annum in Advance.

Published Every Thursday,

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BAILLY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

A Criticism.

The policy of THE BAPTIST from the first has been to confine itself to the sphere of religious thought and action. Its columns have been lent to the advocacy of material and industrial measures only so far as these things appeared to affect the moral and spiritual interests of our people. Very few times in its brief career of nearly three years has it deemed it best to enter the precincts of civil or political matters. And its own contents testify that it has not been given to censure or even criticism, much less to contentions over unimportant questions. Moreover, it has never raised a question with anyone for the sake of controversy or for selfish ends. THE BAPTIST loves peace in Israel's camp. It antagonizes nothing except for the protection and betterment of our great people. But sometimes "in the course of human events it becomes necessary for one to make a bold dash from 'the tender of his way.'"

According to THE BAPTIST's way of looking at things, a mistake has recently been made in the executive department of our great State. In this criticism of our honored Governor, we are not unmindful of these words of the chief of poets:

"When you shall these unlucky deeds relate, Speak of me as I am; nothing extenuate, Nor set down aught in malice."

It always affords us far more pleasure to agree with the chief man among us than it does to differ from him. There are no feelings in the matter at all. And we desire also to say before speaking further of this pardoning act, which is now history, that we hold no grudge against T. Dabney Marshall, never having known him before his prison life, and very slightly then.

But as a public action affecting the interests of our citizenship, it becomes a matter of legitimate criticism, either adverse or favorable.

So impelled by a sense of duty, we must say some things in this connection.

Our Governor began his administration under possibly the fairest skies under which the old "ship of state" has ever sailed, and in the main he has stood at the helm with a steady hand. His inaugural address was very sensible and practical and met the general approval of the intelligence of our commonwealth.

In this address occur these words: "I hail then this opportunity as auspicious for an appeal to the Legislature and people to stand by the incoming administration in the en-

THE BAPTIST.

July 18,

forcement of the law and the suppression of mobs." These words are manly and courageous. They are eminently worthy of the protection of the administration, which seems in some measure to have forgotten them. Passing by other pardons which have been granted by our honored Governor and brother, we do not hesitate to say that, in our judgment, the pardoning of Mr. Marshall will go far to weaken the enforcement of law. It will in a large measure neutralize the force of the above splendid passage from the inaugural address.

The mob spirit and practice claim for their justification delayed and averted justice, and under this idea the more loose the judiciary department and the more lenient the executive, the more encouragement is given mob violence. Wherever the test of a good lawyer is his ability, through technical maneuvering, to evade the law; and wherever the test of a good Governor is his kind heartedness, there the dignity and reign of law will droop and trail in the dust: We need a very strong judiciary and a very firm executive. Sympathy should never be allowed to enter these departments.

There are two views of the object of imprisonment. One, that the prisoner may so suffer bodily and mentally that repentance and reformation may be produced in his own mind and life; the other, that the demands of the law shall be so rigidly and minutely met by the convict that the example will deter others from taking his course. While the former amounts to something in some instances, manifestly it is the latter to which we are to look for the larger amount of good to our citizenship.

So taking the view that the object of imprisonment in the penitentiary is to vindicate and honor the law, it requires no argument whatever to make it perfectly clear that any part of the penalty that may be remitted by the Governor without the strongest and clearest reasons is to that extent weakening to the law, detrimental to its enforcement and dangerous to good government.

There is no question but that pardons are too frequent. The tendency is hurtful in many directions. One evil is the encouragement to parties of men, women and children to besiege the Governor to grant other pardons. Each one feels that his man is as worthy of pardon as any other convict. By the way, is there no way by which the Governor can be saved the embarrassment and strain that these visitations bring.

Having written the above, which are our unvarnished views of the matter, we desire to say that, according to our way of looking at men and things, Mississippi has never had a better Governor than at present. The fact that he has so generally run so nearly on the straight line makes a deviation very prominent and noticeable.

The most that can be said of this matter is that there is an honest difference of opinion between the Governor and THE BAPTIST, and THE BAPTIST has never claimed infallibility.

Two Views of the Same Man.

The Bible gives us a very full picture of a

very bad man, the first murderer, Cain, who slew his brother Abel. He was a "tiller of the ground," and one "that brought of the first fruit of the ground an offering unto the Lord;" a man that got angry with the Lord and took vengeance upon his brother, when alone walking in the fields, and slew him. A man who was so conscious smitten when he saw what he had done, that he cried out in the agony of his soul unto God, "My sin is greater than I can bear," so winning the divine favor as to be assured of protection from those whom he feared might kill him, when they should hear of his crimes; a man of some natural affection, despite his murderous nature; taking his wife with him as he journeyed eastward; building a city for his habitation, naming it Enoch after his first born son. This is about the picture the Bible gives us of Cain.

In the Sunday-school department of the Standard, edited by the scholarly John R. Slater, we have altogether another view of the man that first took the life of his brother man, which is very interesting, chiefly because of its unlikeness to the original characterization of him in Genesis. Speaking from the deep dark abyss of the evolutionist, instead of from the sunlit peaks of the creationist, Mr. Slater says, "Instead of the Græco-Roman athletic Cain, with which traditions, artistic and poetic, have familiarized us, we now look upon a low-browed, sloping jawed, hairy creature, in some tangled forest path or meadow, standing with club in his hand and with brutal hatred in his face, looking down upon a bloody corpse at his feet;" and again, "we must imagine as best we may, a long cycle of centuries or millenniums during which man slowly arose from the level of the bushmen to the cattle herder." Such is the picture as drawn by Mr. Slater for the Sunday-school children of the great Middle West, which is, at the best, a most miserable caricature that perverts the Genes's account in every particular except the taking of life; and we have very serious doubts as to whether it would have been regarded by the Almighty as "murder" for such a creature as Cain is herein described as being, to have killed such a creature as his brother must have been by virtue of his relation to Cain.

If Cain was a bushman, Abel was a bushman. But Abel was "a keeper of sheep"—a herdsman, and not a bushman; and we find that Cain, his brother, was a "tiller of the soil"—a farmer, if you please—and not the "low browed, sloping jawed, hairy creature" that our Chicago contemporary would have us believe.

Anthropology is a most fascinating study, in the pursuit of which we once sat at the feet of a "Starr" of very great brilliance and magnitude, and heard this whole nonsense rehearsed and revamped day after day for weeks. We did not believe a word of the stuff then, nor do we now. It is certainly not a very edifying spectacle to see men rushing in "where angels dare to tread," and airing their views with great gusto where the Almighty has remained silent for these thousands of years. Especially so, when our notions are so absurdly foolish as to contradict the teachings of God himself and make

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the great dead scientists turn over in their graves, if they could hear of the conclusions of their modern successors in the fields of original research. In the withering scorn of Sam Jones, "whether we all came from the monkey or not, some of us seem to be headed that way," we turn in disgust from such drivel to God's own account of His handiwork, content to go as He goes and stop when he ceases to show the way into the mysteries of His own doings.

A Few Things That Every Mississippi Baptist Ought to Know.

There are a few points about Blue Mountain Female College which I want every Baptist in the State to know:

1. The school is located on an elevation between two hills that are a mile apart, whose tops have been declared by United States surveyors to be the two highest points in the State. The air and the drainage are excellent.

2. The College has seventy-acre grounds, giving pupils unusual opportunities for freedom and open air exercise. Upon these grounds we have large new brick buildings and springs that flow every day over a hundred thousand gallons of clear, cold water. This water has been analyzed and declared by the chemist to be "very pure," free from objectionable constituents, and, in consideration of slight mineral contents, "superior to distilled water." Just back of this seventy acres lies our own dairy farm of three hundred acres, with its fine herd of Jersey cattle furnishing fresh milk and butter for our tables. All these make our school much like a large and elegant country home.

3. We have a Teachers' Training Department, under Prof. A. H. Elett, one of the best teachers in the State. Out of fourteen of our pupils who stood the examination for State license at the close of our last session, ten were successful.

4. We divide large classes into sections, not allowing over twenty five pupils in any section of a college class, and to each section we give a full hour of recitation every day. Thus a class that would get only thirty minutes of a teacher's time in many schools, gets four solid hours with us. Small classes and long recitation periods are essential to thorough work.

5. We have a lady physician who lives in the college, and gives close attention to the health of our pupils. Our theory is that it is better to keep girls well than to have to cure them after they get sick, and one can hardly estimate the value of a lady physician's close watchful care over a growing girl. Besides, in cases of sickness, there is great advantage in having a physician who can be had in a few minutes at almost any time.

6. We believe that it has been truly said that Prof. Booth Lowrey's lectures on Health and Development are worth more than a session's expenses here to any girl who will hear and heed them. Our pupils get these lectures free each session.

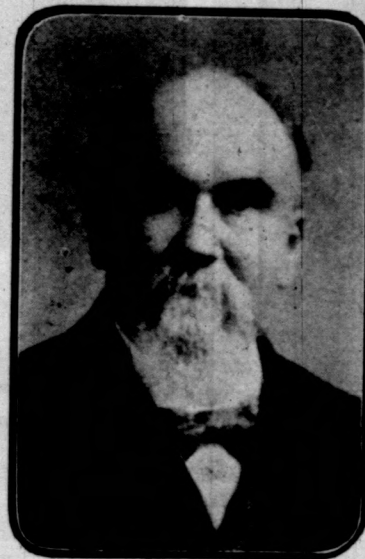
7. Our industrial plan enables nearly a hundred girls to get the superior advantages of our school each session for a total expense of about \$100 for board and tuition.

8. We have the largest boarding patronage of any private female seminary in the South. We are enrolling, besides our local students, over 260 boarding pupils each session, and for the last two sessions, we have had to refuse many after all places were taken. Last session eleven States and Territories were represented.

THE BAPTIST.

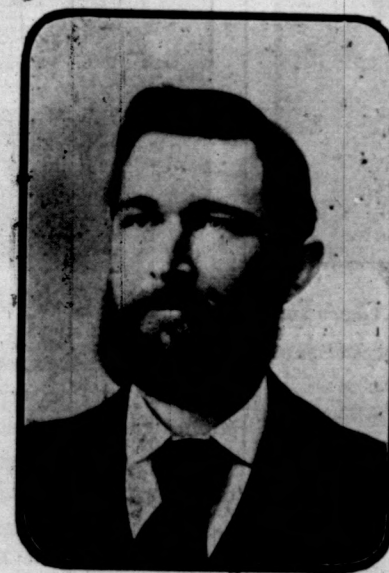
We ask that those who approve our ideas, our methods and our work will sustain us and commend us to their friends.

B. G. LOWREY, President.
Blue Mountain, Miss.



W. H. Patton Shubuta.

Rev. John O. Rust, of Nashville, says, in the Baptist and Reflector of last week, that "the Secretaryship of the Home Board is the leading Baptist position of the world;" and "calls for the biggest man amongst us," in which he is about right. According to him, the man who can fill the position could fill any position, political or religious, in America or the world. He does not try to say who this "biggest man amongst us" is, although we saw in one of our exchanges a contemptuous fling at the work, in which it was stated that more than a score of applications had been received for the place, and all because it paid \$2,500 as a salary.



A. E. Jennings, Water Valley.

We have just received the beautiful catalogue of The Woman's College, of Richmond, Va. See their large advertisement in this issue. This institution is now fifty years old, being of ripe and varied experience. It is thoroughly equipped for the very best work. Mr. Nelson, the president, is a cultured, affable gentleman.

We are sure that parents will make no mistake in placing their daughters in this splendid college.

It afforded us real pleasure to shake the hand of our old friend, Dr. J. T. Barrett, president of Keachi College, Louisiana. He is a Mississippian.

Pastor J. R. Carter while taking a needed rest his Blue Mountain flock has generously given him, is spending some of the time in the Capitol city. It is refreshing to come in contact with such noble spirits. He is much attached to his Blue Mountain people.

We invite you to look through our Art Gallery this week, and somewhere in the midst of smiling faces, you will meet up with the large double column, display advertisement of Hillman College. It will repay you to pause and read it. Dr. Johnson takes hold of school work like one to the manor born," and seems as fresh as the rose and as hopeful as the spring.

A large double column advertisement of the old reliable "Blue Mountain" graces our pages along with other beauties rare. Look at all these handsome faces. It is free! But be sure to read what Lowrey and Berry have to say to you about the first class care and training of your girls. Prof. B. G. Lowrey is now President. He is a little modest, and shrinks a little from the public; but never mind this, just go right up to him; he will talk to you about the school.

We preached last Lord's day to an overflowing house at Braxton where bishop Wayne Sutton holds forth the word of life. The congregation accorded that earnest attention which so helps the preacher, and does so much credit to a community. We very much enjoyed the hospitality of the pastor's home. The pastor was absent, but Mrs. Sutton, Misses Stubbs and Kline were there administering the amenities of a well-ordered home.

The Baptist outlook at Braxton is full of promise and it appears that brother Sutton has things well in hand.

Terry.

The cause at Terry has been much strengthened of late. We have just closed a series of precious meetings, with very gratifying results. Brother W. A. Hamlett, of Grenada, came to us "in the fulness of the blessing of the gospel of Christ," and for eleven days preached the gospel to the people in the power of God. He is indeed a chosen vessel, blessed of the Lord in the good work, and well equipped for a wide sphere of usefulness.

Seven were added to the church, five of whom were received for baptism. Others are expected to unite with us soon. The converts were baptized in the new baptistery, and the profound impression this truth-speaking ordinance made upon the witnessing throngs will doubtless confirm many of the unsettled in the old Jordanic way. Pastor and people are much encouraged, and together view the outlook as more hopeful than for many years past.

July 10, 1901.

S. M. E.

John Wanamaker Against the Cigarette.

In a recent address to a large audience in Bethany Presbyterian Church, Philadelphia, Mr. Wanamaker said:

"While speaking of a wholly unnatural and degenerate habit, it would not be proper to omit that of the deadly cigarette. It is the starting point of the downfall of thousands of men and women, who fall into its clutches and eventually drift away from all sense of morality."



Judge Geo. Anderson, President.

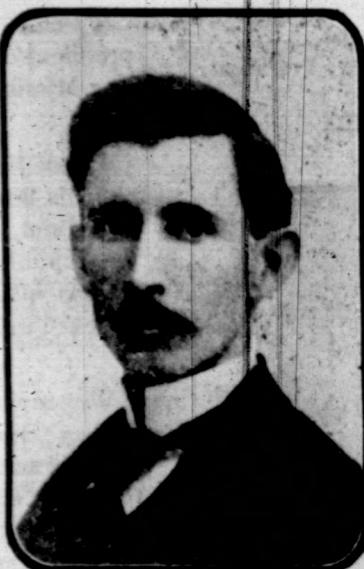
A Woman on Tobacco.

In his banquet speech at the Palmer House on the evening of February the 28th, Prof. Frank V. Irish, president of the National Anti-Cigarette League, made the following statement: "Cocaine, Nicotina is the only successful rival of the wife and the sweetheart." This statement stirred persons of the Eastern editors, especially the editor of the New York Sun, whose sarcastic editorials called forth many able replies among them the following:

TO THE EDITOR OF THE SUN—
Sun: The sarcastic tone of the



Rev. N. W. P. Bacon, D.D., editorial in The Sun, of March 5, on "The enemies of the Weed" is not in accord with The Sun's



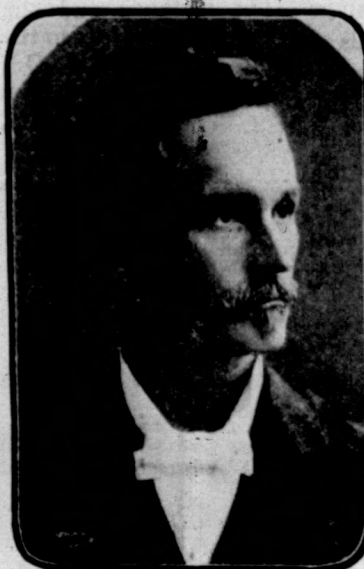
Rev. W. F. Yarborough, Jackson usual fairness in matters concerning the comfort and happiness of women.

The heart of the matter is in the discussion of President Irish's statement that "the cigar is the most dangerous rival of the wife and the sweetheart." The Sun states "on a hazy information" that a woman's chief objection to tobacco smoking is that the odor sticks to the curtains and other hangings. An objection, therefore, of house



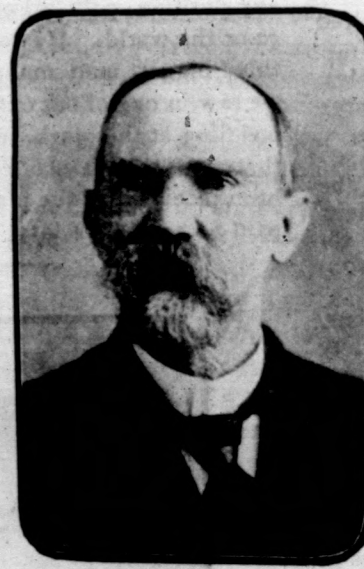
Rev. J. B. Lawrence, Greenwood hold economy and not of sentiment."

Now, this piece of information in spite of being "authoritative" is not true. The objection quoted is one objection, and one that deserves at least some attention, for the women of a family are the one who must endure the odor all day, and the ones who get it in its full strength because their own breath is not saturated with it. But this is not the "chief" objection, as stated. The chief objection is one of sentiment and in this way. A man who smokes moderately, commonly smokes at least once a day, or nearly every day. Consequently his breath is always tainted with the smell, which to a wife is not pleasant, and consti-



Rev. E. B. Miller, West Point

utes an entering wedge between the husband and the wife in the way of decreased sympathy and consideration. For the wife, feeling that the husband is aware of her dislike of the odor, but pays little or no attention to it, is at first hurt and grieved and then has feeling of injustice and irritation which the husband sees and which in turn irritates him, and this is the beginning of the root of permanent discord. This, perhaps, ap-

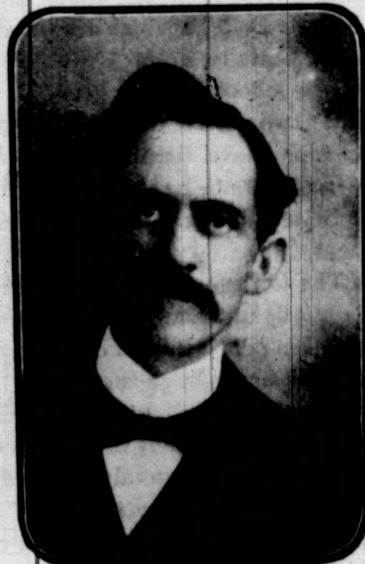


Rev. H. M. Long, Columbus pears, trivial in the statement, but it is a very real experience to many and the trouble with smoking as such a cause of discord is that it is so constantly present, keeping up the irritation.

Men whose standards of conduct are in other respects usually high will be most inconsiderate and even rude in the matter of tobacco. It seems either to deaden the sensibilities, or to create an irresistible craving which requires gratification with a reckless disregard of these sensibilities.

Most women do not enjoy sitting in an atmosphere of tobacco smoke, and to many it is a source of great discomfort and actual suffering, and unless they are able to endure it they either sit somewhere else

or the husband goes elsewhere to smoke. In either case they are not together, and the husband goes out to smoke with others, spends a few or many, as the case may be, of his leisure hours away from his wife. Often the habit is formed of going out evenings regularly and the wife gets little of the companionship which she has a right to expect. Not merely a right to expect, but which in the nature of marriage is necessary to the happiness of a true married woman.



Rev. A. L. O'Brian, Florence.

man. It is in this way that it is true that the cigar is a dangerous rival to wife and sweetheart. I know of no other matter in which a man will so absolutely ignore his wife's discomfort as in this matter of smoking, and it is quite as much on that account that it is a rival as because of the disagreeable odor, which in time comes to be to the wife a symbol and reminder of a lack of consideration.

In these days of frequent and groundless divorce we need to look about us and see what are the causes and tendencies which strike



Rev. M. V. Noffsinger, West Point. at the foundation of the home, which must become ever the stronger basis of an advancing

civilization. There are many causes and many influences at work, but I believe from observation and experience that this is a very real and active danger, one which works slowly and subtly at the foundations of that domestic sympathy and mutual understanding which are necessary to a wholesome and united home. If men would be willing to consider in their use of "the weed" the matter would be easily enough adjusted, but the unconquerable craving of whatever it is that destroys this willingness, appears to be so inevitable in its action that many the only cure seems to be in giving up its use entirely; hence the existence of such societies as the National Anti-Cigarette League.

No doubt there are many women to whom tobacco is not seriously offensive, but there are also very many to whom it is, and they are the ones to whom "the cigar is the most dangerous rival," for it is a rival not to be removed when once in existence.

I trust that in the interest of fair play you will print this letter.

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Deaths.

Lillie Samantha Marshall.

Little Lillie Samantha Marshall was born December 12, 1885, and died June 12, 1901. God in his goodness gave to her father and her mother the sweet little flower to brighten and beautify the home and to comfort their hearts. The little mission is completed but it was complete. It was so sweet, so gentle, so pure. The memory of her sweet little life will linger in the hearts of Papa and Mama for many a day. There is a vacant place at the fireside and every department of the home, but there is another place occupied in the presence of the Savior. Little Lillie has gone to her home in Heaven, to beautify it, and with thy redeemed and with the angels to praise the Savior, and meet and welcome Papa and Mama, brothers and sisters when they come to be with the Savior. Then weep not for your little daughter safe in the arms of Jesus. Sin cannot harm her there.

D. C. Ward.

Departed this life June 17, 1901, at his home in Lawrence county, Miss. Bro. D. C. Ward was born in Jones county, Georgia, May 4, 1818; moved to Lawrence county when ten years old; professed faith in Christ in 1835, and was baptized into the fellowship of Hepzibah church. Bro. Ward lived a consistent Christian life; he had been in declining health about six months, he was fully conscious of his approaching end, and was anxious to be released from his sufferings. He leaves a wife and three children to mourn his loss. He called the family to his bedside and told them not to weep for him that he was going to rest, but to meet him in that better land where sorrow never comes.

Blessed are the dead who rest in the Lord.

A FRIEND.

Miss Carrie Rabb Dies at Bolton, Miss., on June 27th, 1901.

Miss Carrie was one of the most popular young ladies of the Fair School House neighborhood, and died very suddenly of that dread disease, congestion. Only a few days before her death, she seemed as well as ever, and no one thought that death was hovering near. But the unwished for actually happened, and her many friends are now mourning her untimely death. She was a young lady of exceptional qualifications of heart and head. She was known far and wide for her most excellent disposition and her charity toward others. To become acquainted with her was to become her friend, and she numbered them by the score. The community in her loss lost one of its best young people, one of its noblest characters, and one who was universally admired by all who knew her.

May God bless the family, the prayer of their friend and brother.

W. E. FARR.

In Memoriam of Mr. Oia P. P. Didd July 4th, 1901.

Farewell, Oia! Blessed is thy sleep From which none ever wakes to weep.

Calm and undisturbed is thy repose, Unbroken by the last of foes.

Farewell! thou didst not fear not to depart;

Ours it is to suffer the anguish of heart; Thou wast so suddenly called away On that bright and beautiful day. Asleep in Jesus—peaceful rest, Whose waking is supremely blest. No fear, no woe, shall dim that hour That manifests the Savior's power. Sadly we miss that once loved form, That now lies silent in the tomb; But it shall rise in full immortal prime, And bloom to fade no more.

Then, dear ones, cease thy flowing tears; The Savior dwells on high— There everlasting Spring appears, There joys shall never die.

MAGGIE WHEELER,

Hazlehurst, Miss.

The B. Y. P. U. Convention will meet in Chicago in July.

Let those who expect to go with Brother Flake at once that he may arrange everything. The meeting place is so accessible that it seems that the attendance should be very large. We are sure that the inspiration that would come to one would more than repay all costs. Sometimes a short stay in a different latitude helps one in many ways. There you will meet some of the best talent in the denomination.

Crystal Springs.

CRYSTAL SPRINGS GIVES \$200 TO THE STATE WORK.

The treasurer of the church sends today to Secretary Rowe a check for \$175.00 for State Missions, and we gave yesterday to the Harrison Baptist church building fund about \$25, all of which goes to the state work.

We thank God, take courage and press forward.

W. A. McCOMB.

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The Poor Man's Paradise.

JOHN HOWARD KASER.

One day while driving rapidly through the streets of Naples, the coachman turned to me and said, with much enthusiasm, "Ah, signore! Napoli la bella del paradiso del povero." "Ah, sir! Naples, the beautiful, is the poor man's paradise." To an American visiting Naples for the first time these



Rev. J. P. Culpepper, Gloucester.

would seem very strange words indeed. The poor abound everywhere, and poverty and want are the commonest sights in the streets, but the paradise is not so much in evidence.

After many visits and a careful study of the situation, one is forced to the conclusion that the carriage driver not only meant what he said, but that he had some show of reason for his opinion. Perhaps less outlay is required to keep a Neapolitan lively and noisy than anyone else in Europe. Sausages are a luxury for at least ten months in the year, and if worn at all are kept only to grace some special occasion.

Clothing is generally light and cheap, two garments constituting an average wardrobe, though many are satisfied with one while not a few of the children enjoy still greater liberty. This last feature of Neapolitan life greatly surprised and shocked me the first time I witnessed it. Later, however, I came to the conclusion that one had better make up his mind not to be shocked at anything in Naples. Rent is very cheap in the poor man's section of the city, partly due to the fact that people swarm in their houses almost like bees in a hive. Twenty in one large room is not an uncommon sight, the beds being arranged along the walls like berths in a ship or in a sleeping car. Plain food is cheap, and "the fruit of the sea" is abundant. Meat is scarcely thought of at all, though some-

times three or four families will unite and buy a soup bone, to give flavor to a hotch-potch, which only a Neapolitan bred and born could really enjoy.

Macaroni is the staple food, as popular and as cheap in Naples as the potato in Ireland or oat meal in Scotland. Nowhere else is it made in such quantities or in such perfection as it is here. He who has never tasted Neapolitan macaroni is not prepared to give a final judgment on this subject. Macaroni is from a Greek word, *makaria*, which means happiness, bliss, and few things are more suggestive of physical bliss than a group of poor Neapolitan children around a large bowl of fresh, steaming macaroni. Five cents a day is an abundant allowance for a hearty boy or girl, and even two cents will keep the wolf from the door. If the two cents cannot be earned, it can generally be begged either from Italians themselves or from the many foreigners who visit the city.

I shall never forget my first visit to Naples. I was a stranger to the language, and also to the ways of the people. I was in company



Rev. H. P. Hurt, Kaselusho.

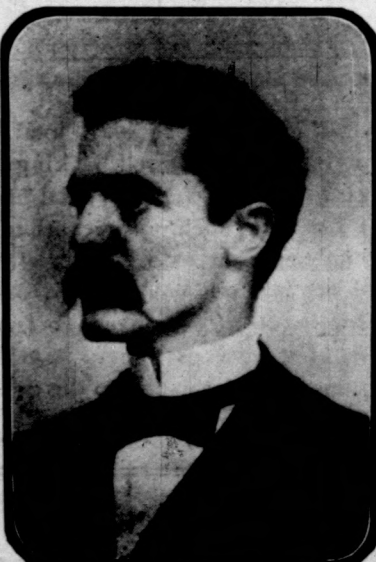
with my friend and colleague in mission work, who had long been on the field and was quite at home in nearly every part of Italy. We went out for an afternoon stroll, and to my surprise, at every few steps were called upon to give "an alms." My friend, without saying a word, but with a mischievous twinkle in his eye, simply pointed with his thumb toward me. This sign evidently acted like a charm, sending the beggars one by one over to my side with an alacrity which said, "Now, Signore, give us at least a mite from your superabundant stores." As their expectations were satisfied with one cent, or even to centimes (two fifths of a cent), it was easier to give, and thus stop their whining

and drop them by the roadside, than to wear out their patience with assumed indifference or quickened footsteps. On reaching Santa Lucia, a crowded thoroughfare by the sea, the same magical sign on the part of my friend soon attracted a crowd of bright-eyed, hungry-looking children, who expected the rich American to make them happy with a two-centime piece, or possibly even with a soldo. But they were doomed to disappointment, for the green foreigner had come to the conclusion that giving in order to get rid of beggars was a losing business. Nothing daunted, however, these merry, happy-go-lucky children formed a circle around us, and, joining hands, began to chant something which seemed to be a Neapolitan lullaby, following us thus a considerable distance.

At last my friend, concluding that I had been sufficiently initiated into one feature of Neapolitan life and experience, by some mysterious motion or expression, coupled with the gift of a few centimes, stopped the whole performance and dispersed the children even more quickly than they had gathered about us.

Few cities in the world can compare with Naples in beauty of situation and surroundings. With its wonderful bay, its exquisite and ever changing colors at sunrise and sunset, its intoxicating air, its indescribable setting, there is nothing else just like it. In view of all these things one does not wonder that it is called the poor man's paradise, and that many a one, both native and foreign, has changed the proverb, "See Naples and die," into "See Naples and live to enjoy it."

But, alas! this same Naples is



Rev. G. C. Johnson, Meridian.

one of the most ignorant and superstitious cities on the face of the earth. This is largely due to the fact that the people are so thor-

oughly priest-ridden. Mission work has met great obstacles, and progress has been slow. Through Churches, Sunday-schools and day schools, mission halls and colportage work, street preaching and other agencies, many of the people are learning the way of truth. Our own work has assumed new proportions in this great city in recent years and if we have faith, patience and persistence we shall yet see this small plant develop into a vigorous and fruitful tree.

Uses of the Lemon.

(FROM THE BOSTON TRAVELER)

Juice of the lemon is one of the best and safest drinks for any person, whether in health or no. It is suitable for all stomach diseases, liver complaint and inflammation of the bowels. Lemon is used in the intermittent fevers. It will alleviate and finally cure coughs and colds, and heal diseased lungs. Its uses are manifold, and the more we employ it internally, the better we shall find ourselves. It will yet supersede quinine.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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Mozley's Lemon Elixir.

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I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

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Temperance.

BY W. H. P.

The Liquor Business.

You hear it said by the sympathizers of the liquor traffic that the traffic makes business, and that prohibition is a blow aimed at the financial interests of the people. Inasmuch as a great deal of money passes to and fro through the drink channels, many people are actually deceived by the idea that the perpetuation of the traffic is desirable for financial reasons, although on moral grounds it cannot be defended.

Are not this reasonable propositions?

The greater the number of men employed in any business enterprise in proportion to the profits realized, the greater is its value to



Rev. W. A. McComb, Crystal Springs.

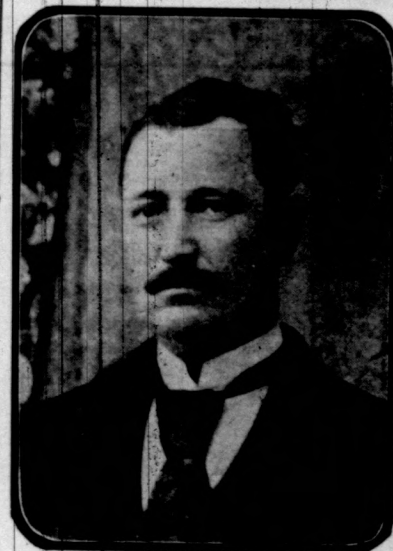
the State. And the less number of men employed in proportion to the money made, the less is its value to the community at large.

Second. No business is desirable or necessary which stands in the way of the success and prosperity of all other business enterprises.

Is it not a fact that the liquor seller is necessarily an enemy to every honest business man in the community, that by as much as he thrives by so much must they be ignored? Does not everybody know that what the saloon keeper sells tends to make his patrons bad citizens, because it robs their mind of vitality and their bodies of strength, gives them a disrelish for labor, and creates an insane, uncontrollable appetite for alcohol so they have no desire for anything else, and no desire to patronize anybody else but pestiferous saloon keepers? Is it not clear that this business is hostile to every other business, and that the saloon-keeper, like a vampire,

is simply sucking the blood of the commerce of the world on which he himself thrives?

Business reflects upon the stupidity of the policy which stands for license for fear of losing the trade of the whisky drinking crowd, the liquor business robs



Rev. T. J. Miley, Mayton.

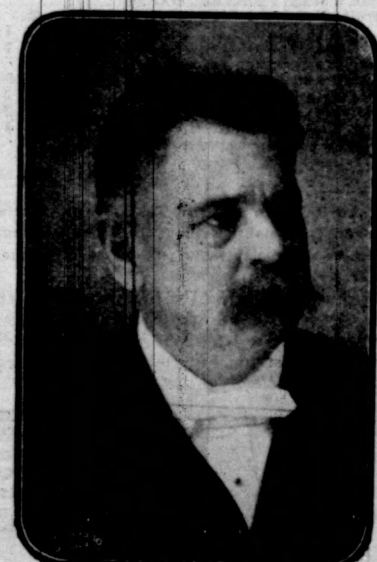
you of thousands of dollars. And besides no business is desirable which adds largely to the burdens of taxation, and fails to pay its own just share of such burdens. That the drink trade is just such a business as this no intelligent man can dispute for a moment.

Prohibition.

What are the arguments in favor of prohibition?

The first great argument is, it is right. It puts the citizens of Aberdeen, Monroe county, and the State of Mississippi in a right attitude toward the liquor-traffic.

It seals with the seal of condemnation the whole business, and

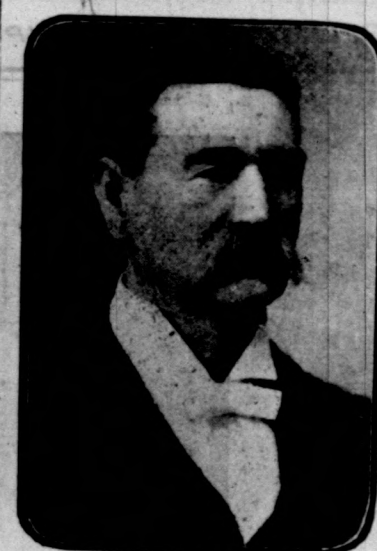


Rev. B. L. Mitchell, Moss Point.

it takes that business off from the consciences of the people.

Whether you can enforce the law to the letter or not, the principle of prohibition is right, and the principle of license is wrong.

The Lord did not stop to consider whether he could enforce the Ten Commandments or not. None of the angels, so far as heard from, ever reasoned that they couldn't be enforced, and therefore sin would better be placed under some restraints instead of being abso-



Rev. R. A. Cochran, Cleveland.

lutely prohibited.

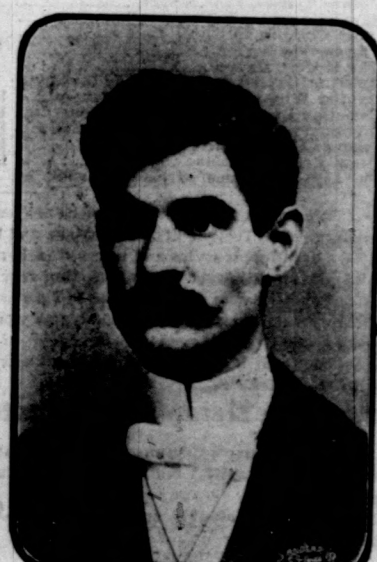
They didn't say, let men steal a little, lie a little, swear a little. No such foolish babbling was heard when God said, Thou shalt do thus and thus. He passed ten prohibitory laws which cover in scope the whole field of human thought and action. Yet God knew men would go on violating laws throughout all ages.

Whatever is universally and invariably injurious to men should be suppressed by law.

The use of intoxicating liquors as a beverage is universally and invariably injurious to men.

Therefore, the use of intoxicating liquors as a beverage should be suppressed by law.

Will not the manhood of Aber-



Rev. W. E. Ellis, Senatobia.

deen assert itself, cast away the reproach of being the nefarious liquor-traffic on the M. & C. or any of its branches in Mississippi.

License.

If the liquor business is a good

business, it ought not to be restrained.

If it is a bad business it ought to be, not simply restrained, but prohibited altogether. It is a crime against God and man, because it sanctions a business on which God has pronounced woe, and works incalculable injury to society. It is a base fraud and a cheat, because, while it pretends to restrict the liquor business it never has and never will restrict it. The educative influence of the license system is bad and only bad.

No sentiment is created against the drink habit because the law sanctions liquor selling, and by so much encourages liquor-drinking. Every saloon licensed by the city of Aberdeen must be regarded as a city school for the impartation of instruction in the art of becoming a drunkard.

Fellow citizens, can you afford



Rev. C. M. Chapman, Free Run.

to have your newspaper advertise to the world that you educate your children with blood money furnished by the saloons of Aberdeen.

There can be no good excuse for the habit of using intoxicating drinks. Neither fermented nor distilled liquors will quench thirst. Tiplers and toppers take a sup of water after swallowing a glass of whisky. Alcohol will not quench thirst, for it adds fuel to the fire. Water is the natural beverage of all living things and we have a great abundance of it.

It will do no harm to the body, to the mind, nor the heart, nor to the soul.

There is no greater evil in all Christendom than intemperance.

There are no stronger reasons for any reform in the world than for the temperance reform. There is no evil producing such dreadful results; there is no cause that can be espoused in behalf of which so much can be said in its favor, so much in the way of facts and statistics, argument appealing to the mind.

I think the estimate of one hundred thousand lives lost by intemperance annually a low estimate.

My brother, what are you doing to stay this monster?

